but until He reveals Himself, is embodied in something which
the senses as well as the soul can grasp, religion will never
influence life. The incarnation of the Spirit in man is therefore
the very first truth of practical religion. The experience
of personality in man unfolds, with an undeniable authority,
the fact that *personality* is a supreme principle in the economy
of things, that our personalities are small and dependent,
that they are over-shadowed by higher personalities and that
God as a *Person* incarnates Himself in the personality of the
world-compelling men. If we is only through man could we
ever hope to establish the supreme revelation of the Personality
of God.

When animated and quickened by this Divine person.
Parama Purusha, all the powers of man become spiritual
powers. The intellect sanctified, becomes prophetic wisdom;
the feelings set aglow by divine perception, are turned into
profound devotion and the love of man; morality becomes
holiness ; imagination becomes second sight; faith unveils a
world within the world. Everything is discerned in a new
light; all nature unseals within its laws new meanings and
significances ; the universe is spiritualised. When the insight

of faith perceives the Personality of God, all the faculties,
all the senses, all the experiences, all the worlds, bring their
confirmation. God becomes real, religion becomes real,
immortality becomes real.

When the Personality of God is thus realised, He visits
us, now as the Father and Guardian whose watchful eye is
ever on us ; now as the loving Mother whose kindness,
tenderness, forgiveness, unfailing help, stream into the heart
through a thousand objects ; now as the faithful Friend who
will never desert us ; now as the unerring, unfailing Preceptor
whose every word is strength and support; and an,on as the
prompt Judge whose sure decrees none can escape. Then,
all scriptures become His covenant and all laws His commands
and every prophet His message bearer*
Then all world